ST. PATRICK’S CATHEDRAL
“America’s Parish Church”

NEW YORK CITY

CELEBRATION OF THE EUCHARIST

SAINT JOHN OF GOD, RELIGIOUS MEMORIAL

MARCH 8, 2021
**THE ORDER OF MASS**

**THE INTRODUCTORY RITES**

**ENTRANCE HYMN**

“Amazing Grace”
NEW BRITAIN

1. Amazing grace, how sweet the sound That saveth wretch like me!
2. Grace what saved a wretch like me! How sweet the sound that once was lost, but grace my fears relieved.
3. The Lord has promised good to me, His word my hope secures.
4. Through many dangers, toils and snares, I have already come.
5. When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise than when we've first begun.

**KYRIE**

adapt. Litany of the Saints
Naaman, the army commander of the king of Aram, was highly esteemed and respected by his master, for through him the LORD had brought victory to Aram. But valiant as he was, the man was a leper. Now the Arameans had captured in a raid on the land of Israel a little girl, who became the servant of Naaman’s wife. “If only my master would present himself to the prophet in Samaria,” she said to her mistress, “he would cure him of his leprosy.” Naaman went and told his lord just what the slave girl from the land of Israel had said. “Go,” said the king of Aram. “I will send along a letter to the king of Israel.” So Naaman set out, taking along ten silver talents, six thousand gold pieces, and ten festal garments. To the king of Israel he brought the letter, which read: “With this letter I am sending my servant Naaman to you, that you may cure him of his leprosy.”

When he read the letter, the king of Israel tore his garments and exclaimed: “Am I a god with power over life and death, that this man should send someone to me to be cured of leprosy? Take note! You can see he is only looking for a quarrel with me!” When Elisha, the man of God, heard that the king of Israel had torn his garments, he sent word to the king: “Why have you torn your garments? Let him come to me and find out that there is a prophet in Israel.”

Naaman came with his horses and chariots and stopped at the door of Elisha’s house. The prophet sent him the message: “Go and wash seven times in the Jordan, and your flesh will heal, and you will be clean.” But Naaman went away angry, saying, “I thought that he would surely come out and stand there to invoke the LORD his God, and would move his hand over the spot, and thus cure the leprosy. Are not the rivers of Damascus, the Abana and the Pharpar, better than all the waters of Israel?
Could I not wash in them and be cleansed?”
With this, he turned about in anger and left.

But his servants came up and reasoned with him.
“My father,” they said,
“if the prophet had told you to do something extraordinary, would you not have done it?
All the more now, since he said to you, ‘Wash and be clean,’ should you do as he said.”
So Naaman went down and plunged into the Jordan seven times at the word of the man of God.
His flesh became again like the flesh of a little child, and he was clean.

He returned with his whole retinue to the man of God.
On his arrival he stood before him and said,
“Now I know that there is no God in all the earth, except in Israel.”

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 42:2, 3; 43:3, 4

Psalm 42:2, 3; 43:3, 4

(see 42:3) Athirst is my soul for the living God.
When shall I go and behold the face of God?

As the hind longs for the running waters, so my soul longs for you, O God.

Athirst is my soul for God, the living God.
When shall I go and behold the face of God?

Send forth your light and your fidelity; they shall lead me on
And bring me to your holy mountain, to your dwelling-place.

Then will I go in to the altar of God, the God of my gladness and joy;
Then will I give you thanks upon the harp, O God, my God!
Jesus said to the people in the synagogue at Nazareth:  
“Amen, I say to you,  
no prophet is accepted in his own native place.  
Indeed, I tell you, there were many widows in Israel  
in the days of Elijah  
when the sky was closed for three and a half years  
and a severe famine spread over the entire land.  
It was to none of these that Elijah was sent,  
but only to a widow in Zarephath in the land of Sidon.  
Again, there were many lepers in Israel  
during the time of Elisha the prophet;  
yet not one of them was cleansed, but only Naaman the Syrian.”  
When the people in the synagogue heard this,  
they were all filled with fury.  
They rose up, drove him out of the town,  
and led him to the brow of the hill  
on which their town had been built,  
to hurl him down headlong.  
But he passed through the midst of them and went away.  

The Gospel of the Lord.  
Praise to you, Lord Jesus Christ.
The Liturgy of the Eucharist

The Preparation of the Gifts

Sanctus

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Text © 2010, ICEL. All rights reserved.

Mystery of Faith

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Text © 2010, ICEL. All rights reserved.

Great Amen

Amen.
The Communion Rite

The Lord’s Prayer

Agnus Dei

Roman Missal

The reception of Holy Communion is the most sacred act for Catholics. We believe that we are then receiving the Body and Blood of Christ. Catholics who are properly prepared should approach the ministers of Holy Communion.

We ask non-Catholics not to receive. They are encouraged, however, to come forward with arms crossed over their heart to receive a blessing.

An Act of Spiritual Communion

My Jesus,
I believe that You are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.
Never permit me to be separated from You.
Amen.
“Draw Near and Take the Body of Thy Lord”

COENA DOMINI

1. Draw near and take the body of thy Lord,
2. Saved by his Body holy allowed by his Blood,
3. Salvation’s giver, Christ, the only Son,
4. With heavy bread he makes the hungry whole,
5. Before thy presence, Lord, all people bow.

1. And drink with faith the blood for thee poured out.
2. With souls refreshed we give our thanks to God.
3. By his dear cross and blood the victory won.
4. Give living waters to the thirsting soul.
5. In this thy feast of love be with us now.

“O God, Our Help in Ages Past”

ST. ANNE

1. O God, our help in ages past, Our
2. Under the shadow of thy throne, Thy
3. Before the hills in order stood, Or
4. A thousand ages in thy sight Are
5. Time, like an ever-rolling stream, Bears
6. O God, our help in ages past, Our

1. hope for years to come, Our shelter from the
2. saints have dwelt secure; Sufficient is thine
3. earth received her frame, From everlasting
4. like an evening gone, Short as the watch that
5. all its sons away; They fly, for been,
6. hope for years to come, Be thou our Guard while

1. stormy blast, And our eternal home.
2. army alone, And our defense is sure.
3. thou art God, To endless years the same.
4. ends the night Before the rising sun.
5. as a dream Dies at the opening day.
6. troubles last, And our eternal home:
GUIDELINES FOR THE RECEIPTION OF COMMUNION

FOR CATHOLICS
As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (Code of Canon Law, canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS
We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ’s prayer for us “that they may all be one” (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic Discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION
All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS
We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Copyright © 1996, United States Catholic Conference. All rights reserved.
His Eminence, Timothy Cardinal Dolan, Archbishop of New York
Rev. Msgr. Robert T. Ritchie, Rector
Rev. Andrew King, Master of Ceremonies
Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty
Jennifer Pascual, DMA, Director of Music and Organist
Daniel Brondel, Associate Director of Music and Organist
Michael Hey, Associate Director of Music and Organist
Robert M. Evers, Music Administrator and Programs Editor